

## EVOLUTIONISTS.

Rev. Dr. Talmage Designates Them Out-and-Out Infidels.

The World's Best Progress, He Declares Has Come Through Christianity—Revelation and Evolution Compared—God the First Cause of Everything.

In the following sermon, the question of human origin, so prominent in religious circles to-day, is discussed by Dr. Talmage in his characteristic and forcible style. The text is Timothy 6: 20: "O Timothy, keep that which is committed to thy trust, avoiding oppositions of science falsely so called."

There is no contest between genuine science and revelation. The same God who by the hand of prophet wrote on parchment, by the hand of the storm wrote on the rock. The best telescopes and microscopes and electric batteries and philosophical apparatus belong to Christian universities. Who gave us magnetic telegraphy? Professor Morse, a Christian. Who swung the lightnings under the sea, cabling the continents together? Cyrus W. Field, the Christian. Who discovered the anæsthetic properties of chloroform, doing more for the relief of human pain than any man that ever lived, driving back nine-tenths of the horrors of surgery? James Y. Simpson, of Edinburgh, as eminent for piety as for science; on week days in the university lecturing on profoundest scientific subjects, and on Sabbaths preaching the Gospel of Jesus Christ to the masses of Edinburgh. I saw the universities of that city draped in mourning for his death, and I heard his eulogy pronounced by the destitute populations of the Cowgate. Science and revelation are the bass and soprano of the same tune. The whole world will yet acknowledge the complete harmony. But between what my text describes as science falsely so called, and revelation, there is an uncompromising war, and one or the other must go under.

At the present time the air is filled with social and platform and pulpit talk about evolution, and it is high time that the people who have not time to make investigation for themselves understand that evolution in the first place, is up and down, out-and-out infidelity; in the second place it is contrary to the facts of science, and in the third place, that it is brutalizing in its tendencies. I do not argue that this is a genuine book, I do not say the Bible is worthy of any kind of credence—those are subjects for other Sabbaths—but I want you to understand that Thomas Paine and Hume and Voltaire no more thoroughly disbelieved the Holy Scriptures than do all the leading scientists who believe in evolution. And when I say scientists, of course, I do not mean literary men or theologians who in essay or in sermon, and without giving their life to scientific investigation, look at the subject on this side or that. By scientists I mean those who have a specialty in that direction, and who, through zoological garden and aquarium and astronomical observatory, give their life to the study of the physical earth, its plants and its animals, and the regions beyond so far as optical instruments have explored them.

I put upon the witness stand living and dead the leading evolutionists—Ernst Haeckel, John Stuart Mill, Huxley, Tyndall, Darwin, Spencer. On the witness stand, ye men of science, living and dead, answer these questions: Do you believe the Holy Scriptures? No. And so they say all. Do you believe the Bible story of Adam and Eve in the Garden of Eden? No. And so they say all. Do you believe the miracles of the Old and New Testament? No. And so they say all. Do you believe that Jesus Christ died to save the nations? No. And so they say all. Do you believe in the regenerative power of the Holy Ghost? No. And so they say all. Do you believe that human supplication directed Heavenward ever makes any difference? No. And so they say all.

Now, I put opposite to each other, to show that evolution is infidelity, the Bible account of how the human race started, and the evolutionist account of how the human race started. Bible account: "God said, let us make man in our image. God created man in his own image; male and female created he them." He breathed into them the breath of life, the whole story setting forth the idea that it was not a perfect kangaroo, or a perfect orang outang, but a perfect man. That is the Bible account. Away back in the ages there were four or five primal germs, or seminal spores from which all the living creatures have evolved. Go away back, and there you will find a vegetable stuff that might be called a mushroom. This mushroom by innate force develops a tadpole, the tadpole by innate force develops a fish, the fish by natural force develops into a reptile, the reptile develops into a quadruped, the quadruped develops into a baboon, the baboon develops into a man.

Darwin says that the human hand is only a fish's fin developed. He says that the human lungs are only a swim bladder showing that we once floated or were amphibious. He says the human ear could once have been moved by force of will just as a horse lifts its ear at a frightful object. He says the human race were originally web-footed. From primal germ to tadpole from tadpole to fish, from fish to reptile, from reptile to wolf, from wolf to chimpanzee, and from chimpanzee to man. Now if anybody says that the Bible account of the starting of the human race and the evolutionist account of the starting of the human race are the same accounts, he makes an appalling misrepresentation.

Prefer if you will Darwin's "Origin of the Species" to the Book of Genesis, but know you are an infidel. As for

myself, as Herbert Spencer was not present at the creation and the Lord Almighty was present, I prefer to take the divine account as to what really occurred on that occasion. To show that this evolution is only an attempt to eject God and to postpone him and to put him clear out of reach, I ask a question or two. The baboon made the man, and the wolf made the baboon, and the reptile made the quadruped, and the fish made the reptile, and the tadpole made the fish, and the primal germ made the tadpole. Who made the primal germ? Most of the evolutionists say: "We don't know." Others say it made itself. Others say it was spontaneous generation. There is not one of them who will fairly and openly and frankly and emphatically say: "God made it."

To show you that evolution is infidel, I place the Bible account of how the brute creation was started opposite to the evolutionist's account of the way the brute creation was started. Bible account: You know that the Bible tells how that the birds were made at one time, and the cattle made at another time, and the fish made at another time, and that each brought forth after its kind. Evolutionist's account: From four or five primal germs or seminal spores all the living creatures evolved. Hundreds of thousands of species of insects, or reptiles, or beasts, of fish, from four germs—a statement flatly contradicted not only in the Bible, but the very A B C of science. A species never develops into anything but its own species. In all the ages and in all the world there has never been an exception to it. The shark never comes of a whale, nor the pigeon of the vulture, nor the butterfly of a wasp. Species never cross over. If there be an attempt at it it is hybrid, and the hybrid is always sterile and has no descendants.

To show that evolution is infidel I place also the Bible account of how worlds were made opposite the evolutionist's account of how worlds were made. Bible account: God made two great lights—the one to rule the day, the other to rule the night; he made the stars also. Evolutionist account: Away back in the ages there was a fire mist or star dust, and this fire mist cooled off into granite, and then this granite by earthquake and by storm and by light was shaped into mountains and valleys and seas, and so what was originally fire mist became what we call the earth.

Who made the first mist? Who set the fire mist to world-making? Who cooled off the first mist into granite?

Agassiz says: "The manner in which the evolution theory in zoology is treated would lead those who are not special zoologists to suppose that observations have been made by which it can be inferred that there is in nature such a thing as change among organized beings actually taking place. There is no such thing on record. It is shifting the ground of observation to another to make this statement, and when the assertions go so far as to exclude from the domain of science those who will not be dragged into this mire of mere assertion then it is time to protest."

With equal vehemence against the doctrine of evolution Hugh Miller, Farraday, Brewster, Dana, Dawson, and hundreds of scientists in this country and other countries have made protest. I know that the few men who have adopted the theory make more noise than the thousands who have rejected it. The Bothnia, of the Cunard line, took five hundred passengers safely from New York to Liverpool. Not one of the five hundred made any excitement. But after we had been four days out, one morning we found on deck a man's hat and coat and vest and boots, implying that some one had jumped overboard. Forthwith we all began to talk about that one man. There was more talk about that one man overboard than all the five hundred passengers that rode on in safety.

Here is the glorious and magnificent theory that God by his omnipotent power made man, and by his omnipotent power made the brute creation, and by his omnipotent power made all worlds, and five hundred scientists have taken passage on board that magnificent theory, but ten or fifteen have jumped overboard. They make more talk than all the five hundred that did not jump. I am politely asked to jump with them. Thank you, gentlemen, I am very much obliged to you. I think I shall stick to the old Cunarder. If you want to jump overboard, jump, and test for yourselves whether your hand was really a fish's fin, and whether you were web-footed originally, and whether your lungs are a swim bladder. And as in every experiment there must be a division of labor, some who experiment and some who observe, you make the experiment and I will observe!

There is one tenet of evolution which it is demanded we adopt, that which Darwin calls "Natural Selection," and that which Wallace calls the "Survival of the Fittest." By this they mean that the human race and the brute creation are the weak die and the strong live. Those who do not survive because they are the fittest. They say the breed of sheep and cattle and dogs and men is all the time improving, naturally improving. No need of God, or any Bible, or any religion, but just natural progress.

You see the race started with "spontaneous generation," and then it goes right on until Darwin can take us up with his "natural selection," and Wallace with his "survival of the fittest," and so we go right on up forever. Beautiful! But do the fittest survive? Garfield died in September—Guineau surviving until the following June. "Survival of the fittest?" Ah! no. The martyrs, religious and political, dying for their principles, their bloody persecutors living on to old age. "Survival of the fittest?" Five hundred thousand brave Northern men marching out to meet five hundred thousand brave Southern men, and die on the battlefield for a principle. Hundreds

of thousands of them went down into the grave trenches. We stayed at home in comfortable quarters. Did they die because they were not as fit to live as we who survived? Ah! no; not the "survival of the fittest."

How has it been in the families of the world? How was it with the child physically the strongest, intellectually the brightest, in disposition the kindest? Did that child die because it was not as fit to live as those of your family that survived? Not "the survival of the fittest." In all communities some of the noblest, grandest men dying in youth, or in mid-life, while some of the meanest and most contemptible live on to old age. Not "the survival of the fittest."

But to show you that this doctrine is antagonistic to the Bible and to common sense I have only to prove to you that there has been no natural progress. Vast improvement from another source, but mind you, no natural progress. Where is the fine horse in any of our parks whose picture of eye and mane and nostril and neck and haunches is worthy of being compared to Job's picture of a horse as he thousands of years ago heard it paw and neigh and champ its bit for the battle? Pigeons of to-day not so wise as the carrier pigeons of 500 years ago—pigeons that carried the mails from army to army and from city to city; one of them flung into the sky at Rome or Venice landing without ship or railroad in London. Look at the great animals that walked the earth in olden times—animals compared with which in size our elephant is a cat—monsters of olden times that swam the deep, compared with which our whale is a minnow. Conies have learned nothing about climbing and the hounds nothing about hunting, and the ostrich nothing about hatching, and the condor nothing about flying, and the owl nothing about musical cadences for six thousand years. Not a particle of progress.

And as to the human race, so far as mere natural progress is concerned, once there were men ten feet high; now the average is about five feet six inches. It started with men living two hundred, four hundred, eight hundred, nine hundred years, and now thirty years is more than the average of human life. Mighty progress we have made, haven't we? I went into the cathedral at York, England, and the best artists in England had just been painting a window in that cathedral, and right beside it was a window painted four hundred years ago, and there is not a man on earth but would say that the modern painting of the window by the best artists of England is not worthy of being compared with the painting four hundred years ago right beside it. Vast improvement, as I shall show you in a minute or two, but no natural evolution.

What is remarkable about this thing is, it is all the time developing its dishonesty. In our day it is ascribing this evolution to Herbert Spencer and Charles Darwin. It is a dishonesty. Evolution was known and advocated hundreds of years before these gentlemen began to be evolved. The Phœnicians thousands of years ago declared that the human race wobbled out of the mud. Democritus, who lived 460 years before Christ—remember that—knew this doctrine of evolution when he said: "Everything is composed of atoms, or infinitely small elements, each with a definite quality, form, and movement, whose inevitable union and separation shape all different things and forms, laws and efforts, and dissolve them again for new combinations. The gods themselves and the human mind originated from such atoms. There are no casualties. Everything is necessary and determined by the nature of the atoms which have certain mutual affinities, attractions, and repulsions." Anaximander centuries ago declared that the human race started at the place where the sea saturated the earth.

I am not a pessimist but an optimist. I do not believe everything is going to destruction; I believe everything is going on to redemption. But it will not be through the infidel doctrine of evolution, but through our glorious Christianity which has effected all the good that has ever been wrought and which is yet to reconstruct all the nations.

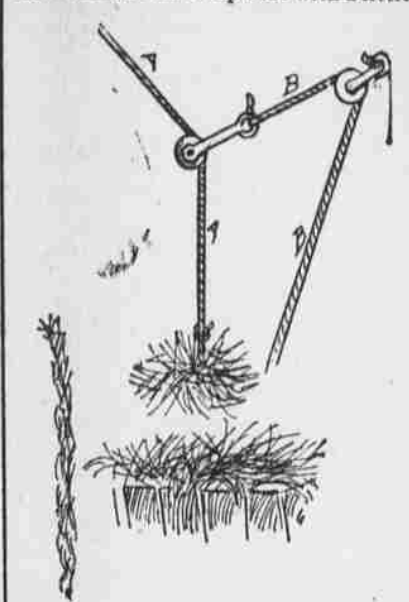
What is that in the offing? A ship gone on the rocks at Cape Hatteras. The hulk is breaking up, crew and passengers are drowning. The storm is in full blast and the barometer is still sinking. What does that ship want? Development. Develop her broken masts. Develop her broken rudder. Develop her freezing passengers. Develop the whole ship? That is all it wants. Development. Oh, I make a mistake. What that ship wants is a lifeboat from the shore. Leap into it, you men of the life station. Pull away to the wreck. Steady there! Bring the women and children first to the shore. Now the stout men. Wrap them up in flannels, and between their chattering teeth you can pour restoration.

Well, my friends, our world is on the rocks. God launched it well enough, but through misplotage and the storms of six thousand years it has gone into the breakers. What does this old ship of the world want? Development? There is enough old evolution in the hulk to evolve another mast and another rudder and to evolve all the passengers and evolve the ship out of the breakers. Development? Ah! no, my friends, what this old shipwreck of a world wants is a lifeboat from the shore. And it is coming. Cheer, my lads, cheer. It is coming from the shining shore of Heaven, taking the crests of ten waves with one sweep of the shining paddles. Christ is in the lifeboat. Many wounds on hands and feet and side and brow, showing he has been long engaged in the work of rescue, but yet mighty to save—to save one, to save all, to save forever. My Lord and my God, get us into the lifeboat! Away with your rotten, deceptive, infidel, and blasphemous evolution, and give us the Bible, salvation through Jesus Christ our Lord.



HAY-FORK RIGGING. An Extemporized Affair Which Answers as Well as the Most Costly Contrivance.

Many farmers fail to make use of that great labor-saver, the hay fork, because their barns, they think, are not properly arranged to accommodate the usual hayfork rigging. Many old barns have the timbers framed in a way to cause some difficulty in this respect. Still there are many barns now without this help that with a little



HAY-FORK RIGGING.

planning might make use of the fork. The cut shows a plan for using an extemporized rigging between the "bents" having crosswise timbers. A pulley is located above the mow to be filled. The rope from it (A) has the fork at its end. The hay is lifted straight up from the load because held by the rope and pulley (B), operated by the man on the load. When the forkful will clear the edge of the mow, the rope (B) is put out as required either to drop the forkful at the front, the middle or the rear of the mow. The rope (A), after passing over the pulley above the mow, is carried down as directly as possible to the horse which draws it out. The direction may, of course, have to be changed by a pulley in the barn below. The cut is given as a suggestion, to be modified as circumstances demand. — Orange Judd Farmer.

### LIVE STOCK POINTERS.

Corn smut will not injure cattle unless they eat too much of it.

Hogs will fatten on alfalfa, but should be finished off with some grain.

Infuse some new blood into the swine herd and you will find that it pays.

At night in hot weather animals should be kept out of doors as much as possible.

Is the animal panting and no shade or water to partially relieve the distress? Bad, very bad.

The idiot who says that a horse should never be shod is abroad again and writing for the papers.

If the pig is overfed and does not get sufficient exercise, it may have thumps. Reduce the feed and compel exercise.

The mule is more healthy than the horse, eats less, requires less care, will do as much work and some mules are good drivers.

Flies do not like kerosene oil, and just touching the hair of the animal with sponge saturated with the oil will help keep the flies off.

The country butcher is an advantage to the farmer because he will buy an animal occasionally and furnish fresh meat for the farmer's table.

Oxen are not much used in the west, but you will sometimes see them in the far west. They are not profitable for team service, but the bull could be worked with profit.

An alarming report from swine breeders is that there is not much buying of pure bred swine. This is a detriment to the farm breeders, we fear. Keep the standard high, and that can only be done by an occasional introduction of new blood.—Western Plowman.

### Guinea Fowls on Farms.

Every farmer ought to have a few guinea fowls to add to the variety of feathered life on the farm. They are also a good protection against such depredators as hawks and other enemies of young chickens, their loud cries on the approach of any such intruders giving signal to the weaker fowl to make its escape. Guineas are a rather wild fowl and will not bear confinement well. It is not best to keep them unless there is good range. The hens are great layers, but will mostly steal their nests, and will bring off very large broods. The young guinea fowl are very hardy, and not so subject to disease as are other fowl.

### Live Stock Our Salvation.

Henry Wallace says a correct theory of farming requires that the fertility of the land be maintained. This is the farmer's capital, not the land itself, but the valuable fertility of the land. The exhaustion of this is the exhaustion of the farmer's capital stock. In selling grain we simply sell our land by piecemeal, not the profits, but the land itself. The correct theory, therefore, of farming involves not merely grain production, but meat production, and meat production primarily because in producing it we are selling our grain to the best market and can thereby keep up the fertility of the farm.

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